

Vol. 43 OCTOBER, 1948 No. 10

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

Established 1862



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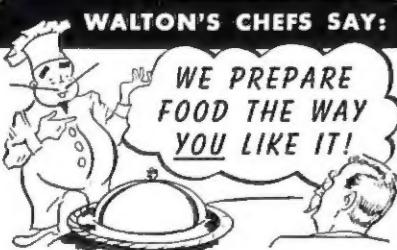
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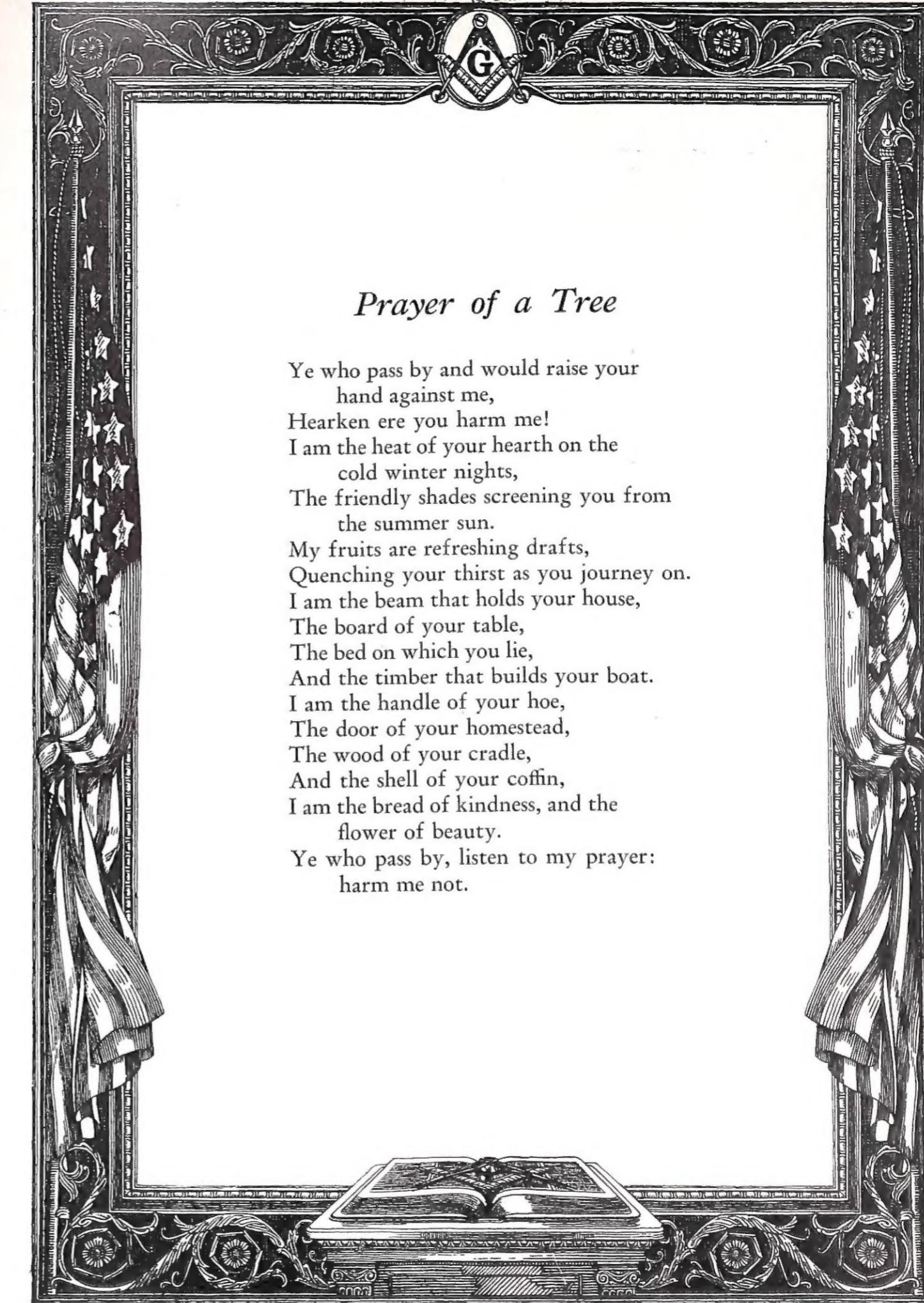
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Prayer of a Tree

Ye who pass by and would raise your
hand against me,
Hearken ere you harm me!
I am the heat of your hearth on the
cold winter nights,
The friendly shades screening you from
the summer sun.
My fruits are refreshing drafts,
Quenching your thirst as you journey on.
I am the beam that holds your house,
The board of your table,
The bed on which you lie,
And the timber that builds your boat.
I am the handle of your hoe,
The door of your homestead,
The wood of your cradle,
And the shell of your coffin,
I am the bread of kindness, and the
flower of beauty.
Ye who pass by, listen to my prayer:
harm me not.



NEW ENGLAND
Masonic Craftsman
ALFRED HAMPDEN MOORHOUSE, Editor
27 Beach Street, Boston 11, Mass. Telephone HA-6-6690

VOL. 43 OCTOBER, 1948 No. 10

ATOMIC GAINS In these changing days the Craft of Freemasonry is compelled to consider the actions and reactions of factors due to discoveries of which its ancestors could have had no knowledge.

There is world talk of the atom and its potentialities for good or ill. The fact that through the instrumentality of the atomic bomb all civilization may be destroyed is a frightful thing to contemplate. Hence our eyes must not be blinded to reality but consideration must be given to the progress, the gains or losses which are taking place in behalf of humanity.

"To most of us the release of atomic energy means the threat of the atomic bomb and little more. Vague hopes of a new source of industrial power which would revolutionize power production and put coal or even steam itself out of use have faded. Nuclear "fuel" may be running a few experimental power stations in time for the present generation to see them, but it is still doubtful whether the power they produce will more than barely compete with the output of the old-fashioned plant. The prospect of "bigger and better bombs" is so much more favourable that pessimism may be excused the regret that the dangerous peculiarities of the uranium atom were ever discovered. Perhaps we could have got on better without it, if there was any means of checking the march of scientific discovery that would not in the long run do more harm than good. Recent developments in the production and use of radio-active isotopes, not of the "explosive" atoms but of the whole series of the chemical elements, show how what was once a mere by-product of bomb production may transform the whole scientific scene, giving research over the widest field not only new tools but new powers of observation and experiment which may reasonably be compared with the results of the invention of the microscope. Unless the bomb in the meantime destroys us, it is for the radio isotope's contribution to the method and achievement of biology, physiology, and a score of other sciences that America's pioneer atomic piles will be best remembered.

Isotope production and distribution from the pile at Harwell are now well advanced, though little has been made public of how the radio-active atoms are being used. Not only has America a big start in production but the United States Atomic Energy Commission has a livelier sense of the urgency and importance of this branch of its work and of the case for making it widely known. It has good reason to be proud of the efficiency with which its distribution of isotopes has been organised and with the generosity of the terms on

which they have been supplied wherever good use can be made of them. Already more than a thousand research projects in the United States are equipped with the radio-active material and expert advice on its use, the different radio-isotopes now numbering nearly a hundred, most of which are already freed from priority restrictions. As the Commission is also acting as a clearing-house in the exchange of information about methods and results of research and is in this field comparatively free from the limitations of security, it is to America the world must still look for an over-all picture of the rapid developments already made and of the wider prospects which only await the training of new workers and the devising of new techniques. Industry and agriculture as well as the experimental laboratories are closely concerned with the new uses of radio-activity, and in its latest report the American Commission shows a commendable desire to make them all "isotope conscious."

As might perhaps be expected, it is in physiology and in medical research that the first extensive use has been made of radio isotopes. Though they supplement rather than replace existing research methods, in any problem involving the transfer of atoms or the transformation of molecules, radio-active tracers can multiply the investigator's power of perception anything from a thousand to a million fold; in the study of life processes they reveal the movements and quantities of body materials with an exactitude hitherto unknown and without interference with the process that is being observed. In some cases the techniques were already well developed—the use of radio iron in blood studies, of radio calcium in investigating bone and muscle formation, or of iodine in the study of the thyroid,—and here the great advance is in the unlimited supply of what were formerly rare and costly materials. Radio isotopes will almost certainly become a major weapon against cancer, and those of iodine, phosphorus, and sodium are now being supplied free of charge for cancer research. Great use is already being made of the varied isotopes employed in plant physiology, in which new and imaginative techniques are being applied. (In Connecticut radio-tagged phosphorus was found concentrated in the young corn kernels, and the kernels and tagged atoms were used again in poultry-feeding experiments.) Physical and chemical workers are making wide use of tracers in fundamental research, generally with a twofold contribution to other sciences. In metallurgy radio-active tracers of sulphur, phosphorus, and carbon are being used to pin down the more elusive impurities in steel, while for friction experiments piston rings and other motor parts are now sent out radio-active direct from the atomic pile." M. G.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston 11, Massachusetts. For the news and advertising departments call HA-6-6690.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

PARLIAMENTARY LAW IN MASONRY

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Human nature being what it is, no body of men can successfully deliberate without some rules to govern their actions. Without rules all might speak at once, none having the power to decide who has the floor. Any body of men can run into such difficulties that recourse is had to the civil courts for adjudication; that has happened in many stockholders meetings when financial matters were considered. Civil courts do not incline to upset actions of deliberating bodies if they have been properly conducted under recognized rules of order.

Rules of order seem to have originated in the English Parliament; hence the term, parliamentary law. Through a long period of trial and error, experiment and verification, these rules of order have become general, well known, and usually followed in associations of men. They are well set forth in "Robert's Rules of Order" and "Cushing's Manual."

Congress has its own rules; the House makes new, or adopts the old rules with every new House (every two years); the Senate, a continuing body, usually continues under old and tried rules, which of course, it can alter if it wishes.

State Legislatures, schools, societies, clubs, business meetings of churches, etc., usually follow these rules, with some necessary exceptions to fit individual characteristics.

Freemasonry, however, cannot follow the usual rules of order except in the most general way; her whole structure is so different from the usual voluntary association as to require her own especial code of rules of order.

These, with a few exceptions, are seldom completely codified by Grand Lodges; they are buried in the landmarks, concealed in decisions, hidden in edicts, shadowed forth in committee reports. To a surprisingly great extent, American Grand Lodges are of one mind in regard to what is and what is not good parliamentary law for Masonry. In details and minor matters Grand Lodges may differ the one from the other; only occasionally do they contradict each other in major matters.

Two instances of such contradictions may suffice; in several Grand Lodges no appeal to the Grand Lodge may be made from a Grand Master's decision. In others it is specifically provided in law that an appeal may be taken.

It is generally agreed that no "call for the previous question" can be entertained (as that would limit the Master's power to control debate) but at least one Grand Lodge specifically provides that the previous question may be moved "where questions are multiplied and debate has become burdensome."

The reasons why Masonic lodges (and other Masonic

bodies) cannot use all the usual parliamentary rules are to be found in the fundamental difference between a lodge and any club, association, or other organization voluntarily formed by its members, and which may be voluntarily changed, altered, or disbanded at the will and pleasure of the group.

A lodge is formed by brethren of the Craft. This, of course, is a voluntary act. But they become a lodge, not at their own pleasure and of their own motion; they must first persuade a Grand Master to give them a dispensation—that is, a temporary authority to act as a lodge with limited power. Next they must bring some record of accomplishment to the Grand Lodge, and from it receive a charter, or warrant, empowering them to be a lodge with powers as unlimited as those of any other lodge within that Grand Lodge.

A Grand Master may withdraw his dispensation at any time before a petition praying for a charter is presented to Grand Lodge; the lodge under dispensation is wholly a creature of the Grand Master and he is responsible to no one as to whether he shall or shall not grant it, or whether he will, or will not recall it. Because he can recall it the lodge U.D. is wholly under the Grand Master's control—he is the giver of life or death.

Once a charter or warrant of constitution has been given a lodge by the Grand Lodge, it, not the Grand Master, is the supreme arbiter of the fate of that lodge; true, the lodge may surrender its charter, according to certain rules and in a certain way, but no authority can take the charter from a lodge, save only Grand Lodge. A Grand Master may arrest the charter, but only until Grand Lodge meets—it and it alone decides if the arrested charter is to be restored, or surrendered.

From these particulars stem certain necessary controls: others are imposed by ancient usage and custom. In all voluntary associations of men which can come into being at the will and pleasure of the group, a presiding officer, chairman, or president, is selected or elected. In most voluntary associations he has no other power but that obtained by his fellows' belief in his wisdom. He is a presiding officer whose main business it is to keep order and obey the will of the group. And the group having the power to adopt or make its own rules for procedure may suspend them or do away with them at any time at its own pleasure.

In a Masonic lodge the presiding officer is the MASTER—and the term means what it says. Except in certain well understood particulars, and as controlled by his Grand Lodge's laws, and the by-laws of his lodge, he controls the lodge, and there is no appeal from his decision to the lodge. He can propose or second any motion. He can vote twice on a question, if necessary to

break a tie. He can close debate at his pleasure. He can refuse to entertain any motion. The lodge, of course, has the right of appeal to Grand Lodge; a Master may not use his great powers arbitrarily, but Grand Lodges are loathe to believe that a Master is arbitrary, and time and again it has been held that as a Master is responsible to Grand Master and Grand Lodge for the peace, harmony and good work of his lodge, his actions in control of that lodge are not arbitrary until they are proved to the contrary.

Contrast two examples; a club of men, more enthusiastic than wise, debates and carries a motion to spend all the money in the treasury on some project, no matter what. All the money is spent, and there is none left to pay bills already contracted. Is the president responsible? He may have voted against the unwise spending, and protested it, but he cannot be held to be individually responsible.

The Master of a lodge who permitted it to spend all its money on any project, leaving none to pay bills, would be subject to discipline by the Grand Master. He might be suspended; he might be tried for un-Masonic conduct. Grand Masters would doubtless rule, and Grand Lodges would undoubtedly sustain the ruling, that a Master faced with such a proposal would be not only within his rights but doing his duty if he refused to put such a motion before his lodge.

Parliamentary rules are provided to permit the body of men who work under them the speediest vehicle for doing what they want to do. Masonic parliamentary law provides the speediest vehicle by which the brethren may do what the Master, The Grand Master and Grand Lodge desire and permit them to do.

Voluntary associations of men can, and do, decide what they are, what their objectives are, and the way in which they are to be realized. All of these can be changed—not infrequently are changed. A club of tennis players may end up as an athletic club, a group which starts as a luncheon club may end up by becoming a charitable organization. Any group may decide its own rules for membership, and follow any form of initiatory ceremonies it pleases. It may and does make its own laws and is responsible to no one except itself.

How different is a Masonic lodge! No group can decide that a Masonic lodge is different from what its Grand Lodge has decided. No member may propose or discuss a change in the landmarks or an alteration in the immemorial customs of the fraternity. No lodge, for instance, could legally decide that it would go into the highways and byways and proselyte. No lodge can limit Masonic purposes, add to or subtract from Masonic principles and teachings. Grand Lodge, not the individual lodge, decides the minimum dues and fees. A Mason dissatisfied with Masonry or his lodge can dimiss, or allow himself to be dropped, but he cannot "mould it nearer to the heart's desire" by any legal means.

It is these fundamental differences between Freemasonry and any other type of organization, which make it essential that the rules of order be tailored to

its own body, and not those which apply in secular or religious bodies.

In general it may be stated that the fundamental principle behind the inclusion or exclusion from Masonic procedure of any usual rule of order is its effect upon the Master's powers and its agreement or conflict with the ancient usages of Masonry. If a rule of order interfere with a Master, it is not applicable. Hence, no motion to adjourn is possible in a lodge; the Master and only the Master decides when to close his lodge. The "previous question" limits the Master's control of debate; if debate becomes acrimonious and threatens the peace and harmony of his lodge, a Master closes it and none may say him nay. A lodge is the creature of Grand Lodge—it cannot legislate to the contrary of Grand Lodge law.

Many questions in lodges and Grand Lodges are threshed out in committee, to save time, and bring well thought out and discussed plans before lodge or Grand Lodge. In legislative bodies there is frequently recourse to a "Committee of the Whole" in which the whole body becomes a committee, which decides on a report, which the whole body, no longer a committee, then decides.

All committees have chairmen who preside according to rules of order. Could a Masonic lodge become a Committee of the Whole, the Master would become a chairman, and a chairman has no power over his committee. The Master might thus find his Committee of the Whole presenting to his lodge a report which he as Master would not allow the lodge to consider—a manifestly absurd situation.

It is questioned by some whether a motion to lay on the table, postpone or to commit to a committee is an infringement of a Master's right to control debate. It is probable that in any matter vital enough to have a Master refuse to put such motions, Grand Lodge would uphold him; on the other hand, the vast majority of Masters are not only willing but anxious to have their lodges discuss and decide, dispose of business as the brethren elect.

No motion to appoint a committee which undertakes to name the committee will be put by any Master jealous for his prerogatives. The lodge has a right to a committee, but the Master and not the lodge has the power to appoint. Could a lodge name a committee it might easily thwart a Master's will and pleasure, which is strictly against immemorial usage. The Master, not the lodge, is responsible to Grand Lodge for the actions of his lodge—therefore, his power to conduct his lodge cannot be limited.

Masonic lodges adopt by-laws. These by-laws may, and often do, contain an "order of business." But it has repeatedly been held that no lodge by-law, even if approved by a Grand Lodge Committee, can encroach on the inherent powers of a Master. Such a by-law expresses the lodge's desire; the Master may disregard that desire if in his judgment strict conformity would injure the lodge, its business, or any brother. An instance may suffice; many lodge by-laws specify the place in the order of business when balloting on can-

dicates is to take place. Ordinarily a Master will follow such a by-law program. But should he know that a number of brethren had been detained for reasons beyond their control—a late train, perhaps—he might well inform the lodge that he was departing from the order of business set forth in the by-laws for a reasonable time until such detained brethren could arrive.

But no Master would be justified, or upheld in his decision by Grand Lodge, who postponed balloting until the end of a long evening, thus preventing some brethren, who might have to catch a train, from balloting. Such an action by the Master would seem to stamp itself as arbitrary and an interference with a member's right to be present and vote on all petitions.

Lodge by-laws are usually scrutinized and approved either by Grand Master, a Grand Lodge Committee, or Grand Lodge. In Jurisdictions where approval is required a lodge may not change its by-laws until such changes are likewise approved. No lodge—and no Master, or even Grand Master—has power to suspend the by-laws of a lodge; only the lodge can amend (and the amendment must be approved before becoming effective), and can amend only according to its own rules for amendment.

Here, again, is a fundamental difference between the lodge and the usual free association, which, as it can adopt what by-laws it pleases, can suspend or amend them when and as it pleases.

A great body of Masonic law is unwritten; it is well understood, strictly observed, goes back to very ancient times, and has the same force and effect as if codified.

OLDEST MASONIC GRAVESTONE IN N.H.

By Charles B. Heald, 32°

Doubtless the oldest gravestone in New Hampshire bearing Masonic emblems is at Forest Hill cemetery, East Derry. A long and continuous search in the old burial yards of the state well establishes this assertion.

The ancient tombstone at East Derry is in the oldest section of the village cemetery with graves all about that date back to Revolutionary time, although unfortunately the carver of the stone for some strange reason left off the last two figures of the date year. This, however, has been established prior to 1780. The memorial is to Dr. Phillip Godfrid Kast.

Atop of the large, dark slate slab are delineated with cunning skill some 15 working tools and emblems of the Freemasons' chart. These are within an arch supported by two square Doric columns. All cut deep with artistic shading and surprisingly well executed for that period, a contrast to the crude markings of the grawsome sentiment of other near-by tablets of mortality. The carver must have been one of the Craft, or well understood its meaning, because of certain placement of the symbols. Under these read:

"Virtue & Silence," followed by the memorial to Dr. Phillip Godfrid Kast in old-time spelling: "He

Examples are found in the interpretation of certain Masonic phrases, in the prohibition of solicitation, in the respect and veneration paid to Master and Grand Master.

No organization working under the strictest rules of order can boast better decorum than a Masonic lodge with its own small code. Acrimonious debate, personalities, anger, of course have been seen in lodges, but are infrequent. Masonic courtesy takes the place of the many rules of order sometimes necessary in secular bodies. Masons obey their own laws not nearly so much because they must as because they wish. There is little of "thou shalt not" in Freemasonry; it is much more a matter of "thou shalt do what thy Masonic heart requireth of thee" than the reverse.

Benjamin B. French, eminent Masonic scholar, said of this matter: "The Masonic rule should be that where well-settled parliamentary principles can be properly applied to the action of Masonic bodies, they should always govern; but they should never be introduced where they in any way interfere with the established customs or landmarks of Masonry, or with the high prerogatives of the Master."

To this should be added the statement that when a Grand Lodge does provide the rules of order under which a lodge is to work, they must, of course, be followed. The Constitution and By-laws of Grand Lodge are the law and the commandments for all lodges and all Masters. It is in these, and their origins—landmarks, customs, edicts and decisions—that proper Masonic parliamentary law may be found.

was a Gentleman of extensive acquaintance and his benevolence no less confined. His hospitality was without ostentation. In a word he was a benefactor to mankind. In his last sickness his pain was extreme which he endured with a truly philosophic spirit without least repining, almost beyond example. He has left an inconsolable widow with five small children joined by the multitude to lament the loss of a tender husband an indulgent parent and a valuable friend. He departed this life 17—."

There is no mention of a Doctor Kast, nor any person of that name in the records of Londonderry, of which Derry was a former part. Nothing of his death or burial there. Even this monument was unknown for many years. In 1914, J. Frank Couch, a member of Saint Mark's Lodge, No. 44, F. & A.M., of Derry, discovered it laying flat in the rubbish of grass and weeds. He with others of the lodge subscribed a fund to have it incised in cement and set on a granite base in its original place.

It remains uncertain just who this Doctor Kast was. A surgeon of that name is listed as a member of the

militia of Haverhill, Mass., and later in 1755 was with Maj. Gen. John Thomas' regiment with Gen. John Winslow's attack on Acadia. History of Salem, Mass., mentions Dr. Phillip Godfrid Kast as an apothecary that during the years 1761 to 1765 "kept a shop at the sign of the Lyon and Motar," also the fact he was a German and a Royalist. He might have been the surgeon of the early colonial troops of Louisburg and Acadian expedition.

Salem records also give added clue that the Free-mason buried at Derry was the Dr. Kast of that city, as vital statistics tell of the birth between 1770 and 1773 of four of the five children referred to on the gravestone. His death could have soon followed.

A Dr. Kast was also a prominent physician of Boston the latter part of the eighteenth century, presumably the

son, Phillip Godfrid Kast, Jr., born at Salem, Mass., 1773.

At near-by Valley cemetery, Londonderry, is another ancient Masonic gravestone, nearly as old as the Kast one. This bears the date of the death of Henry Moor, M.A., 1798. At the top of a large slate slab is engraved an arch and within, the Square and Compasses of an entered apprentice.

Moor died at the age of 34, five years after receiving his M.A. degree at Dartmouth. His Masonic affiliation is unknown, but might have been with old Franklin Lodge, No. 6, then located at Hanover, N.H. Many of the tutors and students of the college belonged to this lodge, so much so, that in 1799 the college trustees voted: "No undergraduate could belong or attend Masonic meetings and hold membership in this institution."

"DECORATIONS"

By MELVIN M. JOHNSON, 33°, S.G.C.

The programs of the annual meeting of the Supreme Council, A.A.S.R., N.M.J., and some meetings of subordinate bodies, contain requests to wear "Decorations." Inquiry is often made as to what the word "Decorations" includes under these circumstances.

Decorations Allowed

At a meeting of the Supreme Council or any other body of the Ancient Accepted Scottish Rite, the word includes:

(1st) Any Decoration adopted by or by authority of our own Supreme Council;

(2nd) Any Decoration adopted by or by authority of any other recognized Supreme Council, including recognized Grand Lodges of the Swedish Rite;

(3rd) Any Decoration adopted by or by authority of a regular Grand Lodge of Symbolic Freemasonry.

Decorations granted by subordinate or particular bodies (such as Past Masters' Jewels, etc.) are granted "by authority of" the governing body even though not expressly specified. The governing body does not pretend to go into complete detail of the functioning of bodies chartered by it.

(4th) Of course, all Decorations expressly authorized by the laws of the United States of America, or one of its States, or of some foreign government recognized by and at peace with the United States, are always permissible.

Decorations Not Allowed

Decorations of bodies not recognized as Masonic are not included; neither are Decorations authorized by other recognized bodies of Freemasonry which are not a part of our Rite or of Symbolic Freemasonry.

EXCEPTIONS: There is an exception to this prohibition in the case of those who are officially received in the Supreme Council, or in any of its Subordinate Bodies, in their respective capacities as officers of Grand Bodies which are recognized as Masonic either by express legislation of the Supreme Council or of a Grand Lodge

within whose jurisdiction the reception is being held, or by such ancient Masonic usage as makes the lawful wearing of such Decoration a part of the Common Law of Symbolic Freemasonry or of the A.A.S.R.

How Many?

The question of *how many* such Decorations may be worn is not a matter of law but is a matter of taste. In our Country, it is the usual practice when complying with a request to wear "Decorations," for one who may wear many to select those which he prefers up to a total of only three or four, one of which should be his highest in our Rite. One who is or has been Grand Master of Masons of a recognized Grand Lodge is expected to wear his jewel of that office.

The wearing of Decorations adds color and attractiveness to our meetings; and it gives to our guests, including the ladies, an opportunity to learn something of what the Decorations mean.

Wearing Decorations of our Rite, even at non-Masonic occasions, is not forbidden. It is merely a matter of good judgment and taste. There are occasions when it is not only appropriate but well worth while.

It is requested that at meetings of the Supreme Council the above practice be followed upon all occasions where the wearing of "Decorations" is called for in the printed program or by announcement.

[THE EAGLE OF LAGASH: Following the Sovereign Grand Commander's timely statement on "Decorations," it may not be amiss to answer inquiries concerning our most decorative symbol. The Double-Headed Eagle of Lagash, the oldest royal crest in the world, was used in the ancient Sumerian empire 3500 years before Christ. It comes down to us through the Crusaders who found it in Asia Minor, and was first used by a Masonic body in 1758—the Emperors of the East and West. For a full account of our regalia see the Constitutions of 1940, pages 109-119. All Secretaries and Presiding Officers have copies. M. H. L.]

MASONRY'S "EDDI OF MANHOOD END"

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The human heart exults in tales of devotion to duty. Every child learns of "The boy stood on the burning deck, whence all but him had fled." Perry's "Don't give up the ship" is an American classic. Tales without number have come from the last war, as from all wars, of selfless men who died that their companions might live; men who threw themselves on grenades to save their companions, who refused to "bail out" because of one chance in a thousand they might land a shot-up plane with precious photographs, who led forlorn hopes and won or lost.

Tales of devotion do not necessarily require physical courage to be deathless; devotion to an ideal may inspire even when death or wounds are not a part of the picture. "Shoot if you must this old gray head, but spare your country's flag, she said," does not necessarily indicate that Barbara Fritchie expected to be shot. Lincoln, holding together a shattered country, was shot, but never expected it; Washington at Valley Forge prayed for food and fuel for his troops as much as for victory; many leaders of movements and reforms and altruistic designs who live in the hearts of men are admired for their devotion to their ideals.

American Freemasonry has its own beautiful tale of such devotion; alas, that so few know the name of Daniel B. Taylor; so few have heard of the little Lodge which took its courage in its united hands and defied its own Grand Lodge to keep alight the torch of Masonry when every call of friend, of church, of neighbor was for the death and burial of the Ancient Craft.

Every Grand Lodge of the United States has some tales of its pioneers which are inspirations to the brethren of today. California cherishes the story of "California Lodge No. 13" chartered by the Grand Lodge of the District of Columbia to carry Masonry to the Golden Gate in the days of forty-nine; the Lodge went around the horn and later became Number 1 on the California Grand Lodge register. Wyoming Masons love to retell the story of the first Masonic meeting held high on famous Independence Rock. Texas venerates the tale of the charter for Holland Lodge, issued by the Grand Lodge of Louisiana, carried in the saddle bags of Bro. Anson Jones, first Grand Master in Texas, risking capture by Santa Anna. Virginia reverences countless stories of Washington, none more than his refusal to consider being "General Grand Master"; and so on without end.

One inspiring and heart-touching story comes from Michigan, from Stoney Creek Lodge, and from the dark and dreadful days of the anti-Masonic excitement that shook the nation for fifteen years between 1826 and 1841.

All Masons know—or should know—that sombre story. One William Morgan had threatened to print—some one in his name did print—an exposé of Masonry. Morgan was either murdered, or disappeared. Masons

were accused of doing away with Morgan. The time was ripe for a political issue and this was the excuse. The anti-Masonic party was formed. Lodges were persecuted. Masons were spat upon in the streets. House was divided against house, church against church, family against family. Lodges ceased to meet, became dormant, died. Some Grand Lodges bowed their heads to the storm and ceased to meet; others fought back and have a proud history of endurance during a fanaticism which seems in this day and age to be impossible—unless we look at what fanaticism did in the late war.

The Grand Lodge of Michigan Territory came into existence at the wrong time—it could hardly have had a natal day more clouded with coming evil and difficulty. For it was formed mid-year in 1826 at the beginning of the Morgan excitement. It did not have strength enough to withstand the strong current of anti-Masonic feeling which soon became a torrent. Grand Lodge died or became dormant (depending on the point of view) in 1829.

During its pathetically brief career four Lodges were organized and five already organized came into it—nine Lodges in all.

One of the four organized was Stoney Creek. Brethren of that village had prepared a petition to the Grand Lodge of New York; learning of the formation of the new Grand Lodge, "New York" was scratched out of the petition and "Grand Lodge of Michigan Territory" written in. The petition is still in existence; its curious spelling and general wording are not without interest:

"The petition of the subscribers inhabitants of the Countys of Oakland and Macomb in the Territory of Michigan respectfully represent that they have been members of Regular Lodges that having the prosperity of the faturity at heart they are willing to exert there best endeavors to promote, disperse the regular and general principals of Masonry and that they now reside at an inconvenient distance of any Lodge. Therefore, for this and other good reasons they are desirous of forming a Lodge of Master Masons at the Village of Stoney Creek in the County of Oakland and Territory of Michigan by the name of Stoney Creek and pray for a warrant of Charter or dispensation to impower them to assemble as a regular Lodge that they may discharge the duties in a constitutional manner according to original forms of the order and the regulations of the Grand Lodge.

"They would nominate and do recommend Wm. A. Burt for there first Master—Br. John Allen for their Senior Warden—Br. John S. Axford for there first Junior Warden of the Lodge here in petitioned for.

"If the prares of the petitioners should be granted they promise a strict compliance with all the constitutional Laws and regulations of the Grand Lodge.

"Wm. A. Burt
John Allen
John S. Axford
Levi W. Cole
Calvin Davis
Nathaniel Millerd
John Curtis."

They were sturdy men, the Michigan pioneers who formed Stoney Creek Lodge. The first name to the petition, William A. Burt, is that of the brother who became the first Master; he invented the typewriter, the solar compass, the equatorial sextant. He was a surveyor, and in surveying the Upper Peninsula, discovered the vast deposits of iron ore which were to play so great a part in the development of the great State.

Stoney Creek Lodge No. 7 did not receive a Charter before Grand Lodge surrendered to public sentiment; for years it lived and worked only under Dispensation and even that was given by the Grand Master five months after the last recorded meetings of the first Grand Lodge of the Territory of Michigan.

The Grand Master of the Grand Lodge, Lewis Cass, as his final act, closed all Masonic Lodges in the Territory. That is, he ordered them closed, bowing before the anti-Masonic wave which swept the country. And all obeyed except Stoney Creek Lodge No. 7.

It was undoubtedly contumacious and under other circumstances might well and properly have been disciplined. Its members were made of sterner stuff than some; it refused to disband, refused to discontinue meetings. It met first in a log school house; then in a private home, until the owner (Nathaniel Millerd, one of the original petitioners for the Dispensation) due to the pressure brought upon him and his family by his church, asked the Lodge to find other quarters. It then met in the homes of Joshua B. Taylor and Jesse Decker and doubtless occasionally it met again in its first meeting place, the new log school house.

Fully to understand just how brave were these brethren, and how great a storm they had to defy, the reader must have a fairly clear picture of how great the anti-Masonic feeling really was. Gould, in his History of Freemasonry, says of these years:

"This country has seen fierce and bitter political contests; but no other has approached the bitterness of this campaign against the Masons. No society, civil, military or religious escaped its influence. No relation of family or friends was a barrier to it. The hatred of Masonry was carried everywhere, and there was no retreat so sacred that it did not enter. Not only were teachers and pastors driven from their stations, but the children of Masons were excluded from the schools, and members from their churches. The Sacrament was refused to Masons by formal vote of the church, for no other offense than their Masonic connections. Families were divided. Brother was arrayed against brother, father against son, and even wives against their husbands. Desperate efforts were made to take away chartered rights from Masonic Corporations and to pass laws that would

Ashel Baley
James Coleman
John Sheldon
Nathaniel Baldwin
Horace Barber
William S. Adams

prevent Masons from holding their meetings and performing their ceremonies."

Even now, the church is the center of almost every small town; in pioneer days church first, lodge second, school third were the centers about which all social life revolved. So when the churches deserted Masonry, believed the wild tale of the murder of Morgan by Masons and turned against brethren, the blow was great. A single example will suffice; a Baptist Conference in Whitesboro, New York, October, 1829, adopted these resolutions:

"Resolved, that in the opinion of this Conference, it is the duty of every member of our churches who is a Free Mason, to dissolve all connection with the Masonic Fraternity, and to hold himself so longer bound by any ties of allegiance to the Masonic Institution, or by its obligations, laws, usages or customs; and that he give to his church satisfactory evidence of the same.

"Resolved, that this Conference earnestly recommend to our churches, to practice all Christian forbearance to their Masonic Brethren; but that in case they cannot be induced to take the step above described, it will be the duty of churches to withdraw the Hand of Christian Fellowship from these brethren."

Just how often they met; just what Masonic work they were enabled to do is today not known; a fire destroyed their Temple and all their records in 1863. Of their actions in the first troubled years of their life as a Lodge only tradition remains. But what is known by evidence so well authenticated as to be unimpeachable is the substance of this story.

Brother Daniel B. Taylor was Tiler of Stoney Creek Lodge. A contemporary portrait, probably a Daguerrotype, shows him as an elderly man with an Abraham Lincolnish face; a large mouth, big nose, heavy eyebrows, a thick thatch of gray hair. It is a strong face and a good face; it is also the face of a fighter.

Who knows what difficulties the little Lodge at Stoney Creek had to encounter? With passion dividing friends and families, with Masons persecuted and Masonic bodies—even the Grand Lodge!—bowing to the storm—how hard it must have been to hold meetings in a little town where every one knew every one else and where privacy of action and meeting was impossible.

Perhaps they met but seldom; perhaps there was little if any work, and few or no visitors.

But that made no difference to Daniel B. Taylor. On Lodge night, as soon as the stage had brought the mail, he took his newspaper and a candle and repaired to the Lodge hall. Here he lit the candle and put it in the window. If any others came, a meeting was held. If no one came Brother Taylor waited until closing time; then he would blow out the candle, lock the door and go to his home.

For eleven long years this tiny candle was the only Masonic Light which shone in the vast territory which was Michigan.

Did any visiting Masons come? History does not say.

If come they did, on Lodge nights there was a Tiler and a candle to welcome them. If none came, still none could say that the light of Masonry was extinguished. Did friends and neighbors make sport of the old man for his never ending vigil? Kipling had not yet been born, yet the story of "Eddi's Service" must have been in Daniel Taylor's heart.

"Eddi, priest of St. Wilfrid
In the chapel at Manhood End,
Ordered a midnight service
For such as cared to attend."

It was Christmas and the Saxons were celebrating. The night was stormy and wild. No one came. Eddi lighted the altar candles—then "an old marsh donkey" and a "wet, yoke-weary bullock" sought shelter from the storm in the chapel:

"How do I know what is greatest,
How do I know what is least?
That is my Father's business,
Said Eddi, Wilfrid's priest.
But, three are gathered together—
Listen to me and attend,
I bring good news, my brethren!
Said Eddi of Manhood End.
And he told the Ox of a manger
And a stall in Bethlehem
And he spoke to the Ass of a Rider
That rode to Jerusalem."

"Eddi, Wilfrid's priest"—Daniel B. Taylor of Stoney Creek—you may take your choice. Eddi preached the Word to the congregation the storm and God had sent him. Brother Taylor dared to keep burning the light of Masonry in a land and time when to do so was to be persecuted, vilified, condemned.

Now what Taylor did was doubtless of little effect and small worth in the time and place in which it was done. Unquestionably Masonry would have revived in

Michigan had there never been a Stoney Creek Lodge nor a Daniel Taylor with courage and the love of Masonry in his heart.

But for those who have come after, his eleven-year devotion to duty and his dauntless courage to keep alive the torch he had received, make a deathless story of inspiration and the Masonic fortitude which enables its possessor to undergo "any pain, peril or danger" in the cause of what is right.

The light which Daniel Taylor lit of evenings to shine forth a faint gleam for the wayfaring Mason has never been quenched. The Michigan Grand Lodge came to life. Stoney Creek Lodge built a temple of its own—the first in Michigan. Masonry grew and flourished in the Territory, then in the State of Michigan where now a hundred thirty-two thousand Masons carry high the banner of their great Grand Lodge.

That Grand Lodge in 1929 erected a monument to the sturdy brethren of Stoney Creek Lodge.

As the long years passed, the need for a Lodge at Stoney Creek grew less and less; more and more were the members citizens of the near-by and larger town of Rochester. In 1859 Grand Lodge entertained a petition and the name of Stoney Creek Lodge was changed to that of Rochester Lodge; so passed from the Grand Lodge registry a name which is famous in Michigan and should be known wherever brethren's hearts thrill to courage and devotion.

Aye, a beautiful story of the Craft. Only a tiny candle but—

"How far that little candle throws its beams
So shines a good deed in a naughty world."

Shakespeare always had words to fit. But here, do not Kipling's fit even more perfectly?

"And when the Saxons mocked him
Said Eddi of Manhood End
"I dare not shut His chapel
On such as care to attend."

"NO MORE MOUNTAINS"

By MCILYAR H. LICHLITER

the meaning of some beaniful degrees is lost. We quote his exact words: "There are no more mountains!"

The Dilemma of Extremes

What a revealing comment! There had been mountains—that is worth remembering. The officers of this Valley planned their programs with the best of motives. On the basis of what to them is simple honesty, they wanted to give the candidates their money's worth, and to dramatize as much of our Scottish Rite philosophy as possible. Should any critics of the reunion system smile complacently, it might be well to recall an incident in another Valley which does splendid ritualistic work—but not too much of it at any one time. We heard a man say: "They tell us that they

have 29 degrees, but they don't put much in the showcase." He was amused, not peeved; but—at least—he did not have to worry about not being able to see any more mountains!

Here is the familiar dilemma of extremes: Too much or too little. In both instances the officers say the right thing. They urge the members of the class to come back again and again to see the same degrees and to enjoy others which had not been exemplified, so that they could get some understanding of the wide range of Scottish Rite teachings.

On Coming Back

There is another phase of this dilemma. Can they get in if they do come back? Officers, guests, workers yes! But in nearly every Valley in this Jurisdiction, after the class goes in, there is little room for the members. That is as true in the largest Valleys as in the smaller. How can Indianapolis and Pittsburgh take care of almost 18,000, or Cleveland and Columbus with 13,000? Go right down the line and the rule holds.

Once in awhile a Valley dreams of a new Cathedral which might be adequate. Not until the millennium—and then it will not be needed! It is like building a church to take care of the Easter crowds. Our colleague, Ill.-F. Elmer Raschig, 33°, Grand Secretary General, takes an optimistic, long-range view: "We are passing through a cycle of large classes and maximum membership," he says. "One of these days we shall get back to normal, with smaller classes and more room for members who care enough to come." The italics are ours, because we recall that during the

depression period, the banquet halls were often crowded, with room and to spare in the auditorium.

The Rain of Ashes

How can we get these mountains back into the picture and keep them there? If there were a flexible program, or the will to break with the inertia of habit, the situation could be improved and no one would get too tired. There is a rapier thrust in the familiar lines of Edward Arlington Robinson:

"God! What a rain of ashes falls on him
Who sees the new but will not leave the old."

Look over the official notices of your own Valley for the last two or three years. How many new degrees, new casts, new ways of saying old things? Perhaps there has not been the slightest effort to free the Valley from the reunion pattern. What is done now, has been done that way for years without number.

We wish we could mention by name the increasing number of Valleys which have broken through routine patterns. There are two which issue official notices always refreshingly new, made up as for that one occasion, except for the artistic covers. There is creative imagination at work. Others announce "slow" classes—or a nine week cycle; still others meet on alternate Saturdays from January to April and exemplify all the degrees. Others put on all the degrees in a 12 to 18 month cycle.

Query: How can you, in your Valley, so readjust your thinking and your program that every candidate will see a maximum number of degrees and never miss a mountain? Why not celebrate 1948 by smashing a few precedents?



MONTANA

The Grand Lodge of Montana, A.F. & A.M. held its 84th annual communication in Great Falls August 19th and 20th, 1948. Reports indicated that the 136 subordinate Lodges of the jurisdiction were in good condition, and that their work had reached an all-time peak, bringing its membership to its highest in history. The total membership was 21,760 as of June 30th, showing a net gain of 1,112 for the year or an increase of over 5 percent.

The Masonic Home benefits were increased twenty-five cents per member so that the Home will receive \$2.50 per member instead of \$2.25. Lodges will not be permitted to confer the degrees in any distinctive uniform except those of the Armed Forces. The time for observing Public School Week has been

changed from the spring to the fall, the date to be set by the proclamation of the Grand Master. The War Relief Fund of \$10,400 was turned over to the trustees of the Montana Home, to be administered by them.

MASONIC TABLECLOTH

One of the most interesting objects exhibited at this year's Robert Burns Night observed by Idaho Lodge No 1 in Boise, was a beautiful white table-cloth about four yards square into which were woven numerous Masonic emblems. Apprentice to the 33rd, the Royal Arch, and the Knight Templar. This cloth has been in the family of Rex Sprout for generations. Also exhibited were Scottish patents and photographs of historic places in Scotland.

There were over 250 Master Masons

present on this occasion in January including two Past Grand Masters and several Grand Officers of the York Rite Bodies of Colorado, and William N. Northrop, 33°, Sovereign Grand Inspector General in Idaho of the Supreme Council. All members of the degree team spoke with a definite Scotch brogue. Frank J. Kester, 32°, K.C.C.H., is Master of this Lodge.

SCOTTISH MASONIC RECORD

An outstanding Masonic record under the Scottish Constitution is said to be that of John Buchan, Past Master of Forbes Lodge No. 67 of Rosehearty, and founder and Past Master of Clinton Lodge No. 1244 of Sindhaven, Aberdeenshire. Three of his sons, Alec, Fred and James Buchan, are Past Masters of Clinton Lodge, and his youngest son, Ernest, is

TO SPEND \$900,000 IN 1948-49

The Grand Lodge, Free and Accepted Masons, of Michigan, has appropriated nearly \$900,000 for expenses during the Grand Lodge year 1948-49. Of this amount \$768,241 will be for benevolences; \$425,700 will be for an addition to the Masonic Hospital which is expected to be completed by January, 1949, and \$302,721 is to cover the cost of maintenance, with an additional expense of \$18,320 for outside relief. Other items include \$7,500 for foreign aid, \$2,500 for work in veterans' hospitals, and \$18,000 for George Washington Masonic National Memorial. Still other items of expense will include \$96,000 for the operation of the Grand Lodge, and \$30,000 to recondition the office of the Grand Secretary, a total of \$899,741.

the present Master. They are popular in the rendition of the degrees and many Masons come to hear them present the explanation of the Geordie Simpson's Apron, which embraces various Masonic emblems of the Fellow Craft Degree. This usually is done by two brethren.

DRESSED IN FINE HOMESPUN

For many years thousands of yards of homespun, made by the Biltmore Industries of Asheville, North Carolina, have been donated to the Oxford Orphanage, conducted by the Grand Lodge, A.F. & A.M., of that state. Creators of hand-woven homespuns of the highest quality, the Industries were the outgrowth of an industrial school on the farm of the famous Vanderbilt Estate, which was established by Mrs. George Vanderbilt. Some years later Mr. Fred L. Seely, Sr., 33°, a pioneer in the development of Asheville and the builder of the famous Grove Park Inn, bought the property. Then he began his practice of donating cloth to the Orphanage to make suitings for the children. His son, Fred L. Seely, Jr., 33°, at his father's death became President of the Industries and has continued this benevolence established by his father.

The graduating class of 1948 of the John Nichols High School at the Oxford Orphanage, consisting of boys and girls, wore suits made from this homespun cloth. The suits for the girls were made in the Industrial Department of the Orphanage and the boys suits were made by a custom tailor. From the finest wool, the cloth is so woven that it is the same on both sides. The students of the Orphanage are indeed fortunate to be thus dressed in such superior clothes, gratefulness for which is due Mr. Seely and the Biltmore Industries.

PLAQUE UNVEILED

The Armed Forces of the British Crown placed a Commemorative Tablet, in bronze, measuring 3x2 feet, in the entrance hall of the Royal Masonic Hospital, London, as an expression of appreciation for the free ministrations and care given members of the Armed Forces during World War II. The tablet was unveiled on June 10, 1948. With no other ornamentation than the emblems of the Navy, the Army and the Air Force, and the dates, the tablet bears the following inscription: "This tablet records the gratitude of the Board of Admiralty, the Army and the Air Council for the medical and surgical treatment and nursing care given at the Royal Masonic Hospital to members of the Armed Forces of the Crown during the Second World War."

The Rt. Hon. E. Shinwell, M.P., H. M. Secretary of War, said, after unveiling the tablet, "No greater service could have been rendered by any institution of its kind in the country to the combined services than had been by the Royal Masonic Hospital."

ENGLAND'S TWO OLDEST LODGES

The two oldest Masonic Lodges of the United Grand Lodge of England now in existence and organized under the Constitution of 1717, are the Lodge of Antiquity No. 2 and the Royal Somerset House and Inverness Lodge No. 4. Lodges Nos. 1 and 3 disappeared years ago.

These two Lodges meet four times a year to confer the three Degrees: Entered Apprentice, Fellow Craft and Master Mason, and Installed Masters Meetings. These two Lodges hold joint meetings once each year. The notices to members are joint and are by "Command of the Worshipful Masters" and signed by each of the two Secretaries. The last

such meeting of the two Lodges was the 26th, and was held June 23, 1948, at Freemason's Hall, Great Queen Street, London. After business had been transacted, dinner was served in the Connought Rooms of the Hall. Attendance at these meetings is restricted to the brethren, of the two Time Immortal Lodges, and in formal morning attire.

TWO NEW OVERSEAS LODGES

The United Grand Lodge of England has recently warranted two additional Masonic Lodges in two of its Overseas Districts or Masonic Provinces, one in the Transvaal and the other in Newfoundland. The new Lodge in the Transvaal will be the 71st, making that Masonic District the largest in number of Lodges on the African continent.

The Lodge warranted for the District of Newfoundland, the only one in the North American continent under the United Grand Lodge of England, and the oldest English colony, invites the interest of both England and North American Masons. Masonry was first established on the Island of Newfoundland in 1774, but the oldest Lodge warranted and now working under the District which dates only since 1870, was consecrated in 1850.

The former areas where Masonic Lodges flourished under the United Grand Lodge of England were the Dominion of Canada, Nova Scotia, New Brunswick and Prince Edward's Island. All of the Lodges in these areas now operate under their own Grand Bodies. When the movement for independence from the Grand Lodge was taking place in the latter half of the 19th century, the Masonic Province of Newfoundland, formed in 1870, refused to leave the Mother Grand Lodge. The Masonic Province of Newfoundland now comprises 14 Lodges including the one recently warranted.

There is considerable sentiment on the Island looking to Newfoundland becoming a part of the Dominion of Canada. Newfoundland was first discovered by John Cabot, the famous navigator, June 24, 1497, when he is said to have landed with his men at a point which is now known as the port of Bonavista, but the Island was not formally occupied until 1583, when Sir Humphrey Gilbert took it in the name of Queen Elizabeth. Since the treaty of Utrecht, in 1713, it has been a British possession and so recognized.

MICHIGAN VISITS VIRGINIA

Headed by William H. Parker, Past Grand Master of the Grand Lodge, F. & A. M., of Michigan, a group of members

of Genesee Lodge No. 174, of Flint, paid an official fraternal visit to the Alexandria-Washington Lodge No. 22, at Alexandria-Washington Lodge No. 22, at Alexandria, Virginia, recently. There they conferred the Entered Apprentice Degree on three candidates, with Lee E. Lannon, Master, presiding, and Floyd W. Bryant, Chaplain of the Genesee Lodge, born and raised in Manassas, Virginia, but now living in Flint, Michigan, conferred the Entered Apprentice Degree on his son, Kenneth Bryant. The Degrees were conferred at two different periods. Following the first period in the afternoon, the Alexandria-Washington Lodge officers were the guests of the officers of Genesee Lodge at a dinner at a local hotel.

IN GOOD CONDITION

Van Dyke Parker, Grand Master of the Grand Lodge, F. & A. M., of Wisconsin, commented favorably, in his June message, on the financial condition of the constituent Lodges in that jurisdiction. He says that conservatism has been the keynote on Temple building in the state and warns that the wave of new Temple building done in the Twenties, which became embarrassing in the Thirties, should not be repeated in this generation. In a survey of the constituent Lodges he found that, with one or two exceptions, most of the buildings are now, or will be within the next year or two, entirely free of debt.

With this good news he added that, because of the increased costs, it will probably be necessary to increase the per capita tax for the year 1949, the greatest portion of which will continue to go to the charity activities of the Grand Lodge which include the Masonic Home at Dousman.

He expressed concern over the constituent Lodge which charges dues just sufficient to take care of its Grand Lodge per capita and small operating expenses, and never lays up anything to cover its own lodge charity.

The Grand Master expressed the wish that each constituent Lodge in the state might build up a charity fund which would equal, at least, \$50.00 per member of the Lodge. Such a reserve fund would enable the Lodges to pass through the next recession without having to resort to the unhappy exclusions from membership that the Lodges experienced between 1930 and 1940.

TWIN CITIES SHRINERS' HOSPITAL

Over 4,600 children have entered the Twin Cities Shriners' Hospital for Crippled Children since it was opened, March 12, 1933. It is located midway between

St. Paul and Minneapolis, Minnesota. The 25th anniversary of the institution was celebrated at Zuhrah Temple's spring ceremonial.

The first patient admitted to the Twin Cities Hospital was John Sharp, a 13-year-old Chippewa Indian boy. Moving about on his hands and knees, John was an infantile paralysis victim, but today he is well and is employed as a tailoring teacher in a southwestern vocational school.

Only orthopedic cases that will respond to treatment are accepted. The area covered by the above institution includes Minnesota, Wisconsin, Iowa, upper Michigan, the Dakotas, Wyoming, Montana and Colorado. No barrier is raised as to race, creed or color, but parents of children must be unable to pay for treatment.

Close to 150,000 children have been either cured or materially helped in the 16 Shriners' Hospitals, and there is a waiting list of about 1,700. Close to \$32,000,000 has been expended by these institutions since they began operating. The annual cost of operation is around \$1,000,000.

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THE SHRINE BOOK OF GOLD

An exact reproduction of the "Book of Gold" has been filed in the archives of the Shrine Rooms of the George Washington Masonic National Memorial Temple at Alexandria, Virginia, by Noble John D. McGilvray, Vice Chairman of the Board of Trustees, Shriners Hospitals for Crippled Children.

An important feature of the Shriners Hospitals, the "Book of Gold" contains the recorded names of persons making gifts to the Hospitals and also those who have remembered the Hospitals in their wills. According to *Shrine News* for May, 1948, the installation of the "Book of Gold" has protected the Hospitals in several bequests as it has been

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A Hint to Masters:

A PLAY

"As It Was Beginning"

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

*By M.W. REGINALD V. HARRIS, K.C., P.G.M.
Grand Historian of the Grand Lodge of Nova Scotia*

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the **MASONIC CRAFTSMAN** it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the **CRAFTSMAN** may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

New England Masonic Craftsman

27 BEACH STREET

BOSTON, MASS.